[95 cont.]

4/15 notched handles (Fig. 24), or animal-shaped, for which the [532] pig is especially popular (Fig. 25) (5). Edge-Partington

5. Also Berlin IV 16000. Coote, p. 163, mentions a black wooden bowl of yam mush that a woman carried on her head. The black

[262]

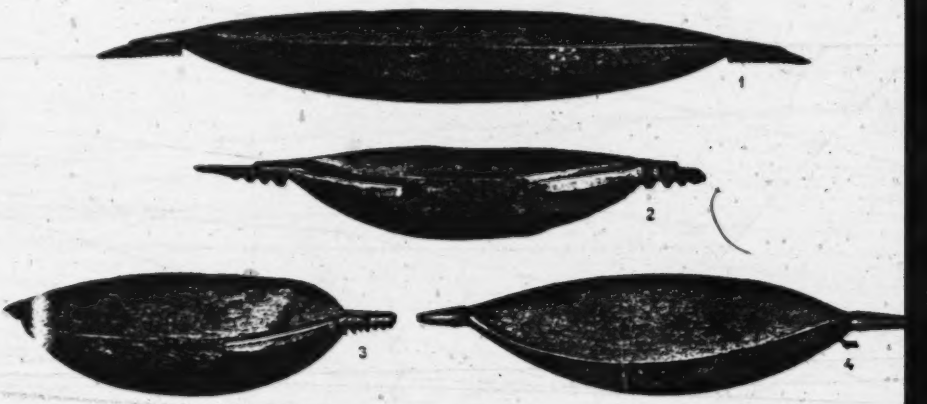


Fig. 24. Wooden Bowls. 1 and 2. (R.-J.-M. 4008 and 4010, Joest Coll.); 51 and 37 cm. long. 3. (Berlin VI 5333, Zembsch Coll.); 54.7 cm. long. 4. (Berlin VI 16175, Thilenius Coll.), North Bay; 59 1/2 cm. long.

color can only be a patina from use, because all the vessels of the group are made of light wood. Wooden bowls are mentioned in Dillon, II, 274, and in Dewar, p. 246 (ill., p. 247). Also illustrations in Edge-Partington, I, 156, Nos. 2, 3, and 9; 159, Nos. 1-4, the latter two in the shape of birds. I, 156, Nos. 2 and 3, which come from Coote's

[532]

[98 cont.]

wall, with only one entrance and no gate" [cited in English]. Cf. also Moresby, p. 83.

[99] Economy

Like all the South Sea islanders, the inhabitants of the Santa Cruz group live primarily on vegetable food. Here, too, of course, one of the most important foods is coconut; in addition, bananas, sugar cane, sweet potatoes, and breadfruit are commonly mentioned for the different islands, the last in two forms on Vanikoro, the wild form with seeds and the cultivated one without seeds. For Ndeni the Spanish reports also mention two species of almonds and pine cones, the latter also for Taumako; Dillon and D'Entrecasteaux also mention yams, cucumbers, and mangosteens on the main island, a fruit called etea on Tahiti, and on the same island a nut called marare, neither of which I was able to identify; Joest mentions a chestnut-like fruit called nde. Yams, Inocarpus, sago, Spondias, pandanus, and arrowroot are listed for Vanikoro. The most important foods, however, besides coconut, are taro and yams, and they seem to a certain extent to be vicarious on the different parts of the group. Taro plays the principal role on Vanikoro where yams occur only in the wild state, not cultivated. On Ndeni, on the other hand, taro is grown and used, but the greatest attention is given to the yam (1).

1. Dalrymple, pp. 88 f, 127. Carteret, pp. 351, 358. D'Entrecasteaux, pp. 369, 378. Labillardière, p. 253. Dillon, pp. 181, 238, 273, 293, 312. D'Urville, pp. 146, 170, 179, 215 f., etc. The same, Voyage au Pole Sud, V, p. 9. Lesson, Revue d'Anthropologie,

262 [99 cont.]

V, pp. 269 f. Markham, p. 140. Coote, p. 154. Dewar, p. 248. Joest in Baessler, p. 372.

311 423 The land on Santa Cruz is divided into bush and cultivated land; the latter is further divided into communal land, which, besides the village square, includes the land formerly cultivated, and family land, the families' shares in the land under cultivation at the moment. Anyone may own trees on [244] land that does not belong to him (2). The yam fields are

2. Codrington, pp. 59, 63.

[805] exchanged each year; the native reckons the years by the yam harvests: one year = one yam (3). The men tend to

3. Joest in Baessler, p. 380; Tagebuch, p. 54.

244 [462] clearing the bush; setting out the yam cuttings, tending them, and harvesting are women's work (4). The entire planting,

4. Joest in Baessler, p. 380. For Vanikoro, cf. D'Urville, Voyage de l'Astrolabe, pp. 163, 183. Lesson, Revue d'Anthropologie, V, p. 270.

laid out at right angles, is surrounded by a stone wall or a [231] living hedge, probably for protection against the half-wild [423] pigs. Within this space the plots of the individual families are separated from one another by ditches (5). The yams

5. Joest in Baessler, p. 380 (the hedges are called natande, the ditches nilende. Carteret, p. 358. Dillon,

[99 cont.]

244 p. 314. In this connection, see also the statement by Quiros in Dalrymple, p. 165.

ripen in [100] about eight months (1); the tubers attain a

1. Joest in Baessler, p. 380.

252 weight of three to four pounds (2). Like other tubers they are

2. Dillon, p. 312.

prepared either by being roasted in the hot ashes of the hearth or by being steamed between the stones of the well-known Polynesian oven (3). The yam is first washed in sea water.

3. Carteret, p. 351. Dillon, ibid. Lesson, Revue d'Anthropologie, V, p. 270. Joest in Baessler, p. 391. Salt is otherwise unknown.

[262]

The women tend to the cooking, including that in the oven (4).

4. Sainson in D'Urville, p. 356.

262 The principal meal, which consists chiefly of yams, is eaten
264 shortly before sunset. In the morning either leftovers from the evening meal, which usually are insignificant, or in place of them a light breakfast of coconuts, nde, crabs, and the like are eaten (5).

5. Joest, loc. cit.

244 Perhaps Ndeni does not have enough water for taro
221 cultivation, which is very demanding. Even Vanikoro apparently does not always have enough water to cultivate taro

[100 cont.]

Gaimard in D'Urville, p. 327 (the expression there, "par la cuisson de cette racine sur un morceau de bois" [by roasting this root on a piece of wood], is not clear).

and arrowroot (11) [see footnote above]. A preserve is made out of arrowroot by grating the root, straining it through bark cloth, letting it settle in water, and, after the water is poured off, shaping it into balls; these balls are carried in the [101] shoulder bags (1). Breadfruit is steamed in the oven on Vani-

1 and 2. Dillon, p. 181.

koro (2) [see footnote above].

Meat dishes -- with the possible exception of fish (3) --

3. Carteret, p. 351 ("broiled fish" [cited in English]). Dillon, p. 181 ("fish, etc. baked in the ovens" [cited in English]); 273. D'Urville, p. 215. Lesson, Revue d'Anthropologie, V, p. 270. Joest in Baessler, p. 391.

are only a festive-day treat for the natives. The principal feature of festive meals on Ndeni is shark and the half-wild pigs, which are prepared in the earth-oven between red-hot stones (4). [Fig. 30 appears here.] Turtles are caught with

4. O'Ferrall in J.A.I., XXXIV, pp. 223 ff. Dalrymple, pp. 88, 193. Dillon, pp. 181, 273. That pigs were rare and were not sold is mentioned by D'Entrecasteaux, p. 377, and Labillardière, p. 260, but

[101 cont.]

231

Dillon (p. 393) did not learn of this, and perhaps the former merely happened to come in a period when pigs were taboo (cf. the passage in Lesson at the end of the footnote). But according to Dillon, p. 170, and D'Urville, pp. 188, 216, and 356 (Sainson), the number of tame pigs on Vanikoro was small, and Dillon says wild ones, or most likely pigs that had run wild, were also present. Cf. also Lesson, Revue d'Anthropologie, V, p. 270.

262 Turtles are caught with nets; catching and consuming them -- they, too, are steamed in the oven -- is an event for the whole village. The fortunate catcher, who strengthens his social position by the feast which he gives the community, hangs the skulls of the animals in his house as mementos (5). Flying mammals are also

[225 252 574 554]

5. Dillon, pp. 239 f., 273. F. de Tolna, pp. 273 f. (also the skulls of pigs). According to Lesson, Revue d'Anthropologie, V, p. 270, their consumption is a monopoly of the chiefs.

eaten (6). Mussels and crabs are part of the daily sustenance (7).

6. Dewar, p. 248.

7. Joest in Baessler, p. 86. Lesson, Revue d'Anthropologie, V, p. 270.

[23] Poultry is seldom or never eaten, perhaps for totemistic reasons. Although chickens are kept as domestic animals on Ndeni -- they are tied by one foot to a post or a block of coral -- they are very rarely eaten, and their eggs never; only their feathers [237] are used as a head decoration.

[104 cont.]
227 here.] As for fishing tackle, strangely enough, not one of the
[171] Polynesian forms is known from the group, thus no fishhook in
the actual sense of the word. The Santa Cruz hook for catching
[226] flying fish consists of a small, straight or obtuse angled, wooden
or tortoise-shell bar sharpened to a point on both sides, in the
center of which the fishing line is fastened. The other end of
the line is fastened to a float, which in rarer cases (Fig. 35, No.
2) consists of a simple short wooden cylinder, usually of the
form shown in Figure 35, No. 1, with an upper part of wood,
colored red, and a stone tied below. As a result of this con-
struction, the float stands vertically in the water and the upper
part remains visible above the surface (2). In kite fishing, as

2. Edge-Partington, I, 161, No. 1.
Codrington, The Melanesians, p. 317.
Dewar, p. 248.

elsewhere in [105] the South Seas, the actual [Fig. 36 appears
here] catching device is a cobweb floating in the water and
fastened to the kite with a string, in which the fish is caught by
226 the teeth (1). Sharks, which are a popular festive-day treat,
[212]

1. Codrington, p. 318. Joest in
Baessler, p. 376.

[171] are caught with nooses, as in Samoa, and, to be sure, from the
platform of the boat. The shark is attracted by a rattle made of
coconut shells (Fig. 36), guided into the noose by bait held out
to it (Fig. 37), [Fig. 37 appears here] [106] pulled on board
by means of the noose which is quickly drawn tight, and killed
with the four-edged shark club. Sometimes a second noose is
fastened to this club and is drawn over the tail of the captured
shark [Fig. 38 appears here] in order to hold it more securely
and get it safely on board (1). The fish arrows (Fig. 38)

1. Edge-Partington, I, 167. Joest
in Baessler, p. 376.

[130 cont.] Gaimard lists quite a number of persons
622 [565] in each settlement, besides the actual village chief, who belong to the rank of chief. The chiefs -- it is not noted whether all of them or only the village chiefs, probably all, in view of what will presently be said about taboos -- enjoy religious respect, are the mediators with the atua. Dillon ascribes special religious standing to Moembe, the chief of Maneve. The chiefs of the [565] entire group constituted a closed corporation, which did not take part in the quarrels of their subjects. Their esteem [131] ex- [628] tended also to the inhabitants of neighboring villages to such an extent that they induced people who were at war with each other to separate and were able to bring about the return of prisoners. [576] One village had a female chief (1). A sign of esteem is hand-

1. Dillon, pp. 153, 177, 193 f., 232, 266 (according to p. 177, the [554] wife and daughter of a chief not only wore the bark belt, but also the breast disk of the men, but no ornaments in their short hair). D'Urville, pp. 135, 149, 172 f., 176, 183, etc. Quoy, ibid., p. 317. Sainson, ibid., p. 356 (he maintains that only the chiefs [262] may eat pigs). Gaimard, ibid., pp. 323 ff., 327 f., 347 f.

[576] kissing, that is to say, probably the touching of the back of the hand with the nose (2).

2. D'Urville, pp. 175, 188.

622 784 [264] One of the principal functions of chiefdom in Polynesia is the taboo. On Vanikoro, refuse from the meals of a chief is taboo, wholly in the Polynesian manner, and is therefore tossed into the sea. On the other hand, only chiefs are not affected by the taboo that lies on any kind of object; for instance, they may enter tabooed areas without taking special precautions,

[144 cont.]

597 [847] of the bush are bought by the coastal peoples, whereas the latter practice abortion among their own women (it is said that this is accomplished by eating certain leaves). The situation has undoubtedly not been properly described in the form given here.

851 553 [262] At birth certain ceremonies are observed, which are not described in greater detail. Soon afterward the baptism takes place: the kin group of the man gives a feast with sharks as food, at which one of the elders pours water over the feet of the child and gives it a name that is retained until marriage (3).

551 [262] 3. Joest, ibid., p. 384; Tagebuch, pp. 65 and 78. The taboos associated with the name are not clear. Joest in Baessler, pp. 387f., maintains that no one may eat the animal after which he is named. In one case, a person was allegedly not permitted to utter his own name because the word "shark" occurred in it.

862 The children are suckled until the mother becomes pregnant again, often two to three years (4). In the very first

4. Joest in Baessler, p. 384.

852 [304] years the septum of the nose is pierced and a small ring inserted. On this occasion, as later, following the making of holes in the rims of the ears, the father must always give a feast (5).

301 5. Joest in Baessler, p. 377 (the wearing of several nose rings, of which Baessler

548 567 [145 cont.] jointly in case the father cannot be ascertained. Boys are often killed; girls, as a rule, are again sold as prostitutes (5).

5. Joest in Baessler, pp. 384 ff., 399.

575 [171] Coote states that the club life of Santa Cruz seems to be very similar to that of the New Hebrides (6). In view of his

6. Coote, p. 154.

superficial knowledge, he could only have inferred this from the life in the bachelors' houses. Nothing of the well-developed club life of the Banks Islands and the New Hebrides is reported for Santa Cruz. Nevertheless, masked dances and the accompanying secret societies do not seem entirely foreign to the group. At [535] any rate, a bark-cloth dance mask from Santa Cruz is [146] preserved in the ethnographic collection of the Geographisch-Ethnographischen Gesellschaft in Zurich (1), and a tradition of

1. Verbal communication from Director Foy.

773 Nukapu, one of the Reef Islands, tells of a woman who, during an attack by natives from Tongoa Island, disguised herself with coconut leaves to resemble a spirit and, using a sharp-edged triton shell, killed almost a hundred enemies, one by one, as they entered the spirit house (2).

2. O'Ferrall, p. 288.

574 609 Foreign guests are received in the bachelors' house on Vanikoro and the Reef Islands, probably everywhere. On Vanikoro they are sometimes offered betel as a gesture of welcome, [262] but above all they are served cooked fish, taro, coconuts, and bananas wrapped in leaves. The chief provided food for the guests, and Gaimard, as an Ariki, always received twice as

574 [146 cont.]
609 much as his servant and the natives. In Nufiloli hot breadfruit
[262] and yams were served while the most respected natives sat around.
Coote was later also received in the chief's house and was again
576 served breadfruit there (3). On Taumako, Quiros mentions the

3. Gaimard in D'Urville, pp. 327f., 335ff., 343 (in Nama Gaimard slept in the chief's house, but this can scarcely be regarded as normal). Coote, p. 154.

embrace as a gesture of greeting. Joest, on Ndeni, mentions nose-rubbing, also on hand and foot; otherwise, according to him, the only greeting is a kind of grin upon meeting. Upon departure, the native at most says: "I am going now" (4).

4. Dalrymple, p. 128. Joest in Baessler, p. 392.

763
[428] When a man feels that his end is near, he divides his personal belongings so that a part goes to his son, a part to his brother, and a part to other relatives (5). On the southern

5. O'Ferrall, p. 223. According to Codrington, p. 63, the nephew usually inherits, more rarely the sons, but this probably applies at most to the Reef Islands where mother-right prevails.

islands, Te Mami, Utupua, and Vanikoro, if death is slow in coming, the dying person is taken into the spirit house in order
000 to hasten death (6). On the day of death, the members of the

6. O'Ferrall, p. 230,

/178 cont./

415
532
[262]

Besides the food bowls (3) shown in Ethn., I, p. 95, Fig.

3. [They are used to serve vegetable foods, for example, on the Reef Islands, one made of breadfruit and coconut pap (Girieud and Herrenschmidt, p. 108).]

24 /Fig. 17 appears here/, fish-shaped bowls are to be mentioned (cf. Fig. 18). They are carefully carved out of soft wood and

[285]

[Fig. 17.] Basket made out of coconut leaf strips (Kgl. Ethn. Mus., Dresden, 32864, Speiser Coll.); ca. 1/9 natural size.

well polished (4). The tail of the fish may be vertical or

4. In part, like other bowl forms (for example, the double bowl, R.-J.-M. 28378), they have been given a dark finish, which, contrary to Graebner's conjecture in Ethn., I, p. 95, footnote 5, is not a patina resulting from use.]

horizontal. [A peculiar double bowl recently acquired by the R.-J.-Museum, in the style of the form shown in Ethn., I, p. 95, Fig. 24, Nos. 2 and 3, may be seen in Fig. 19 (5). An ordinary

415

5. [The illustration clearly shows the

/183 cont./

241 fashion. His plantings look untended; one misses order and arrangement as are found elsewhere, /Fig. 25a appears here/ and everything grows "higgledy-piggledy."

244 The yam is left to twist aloft on vertical sticks in the ground /184/ or on a framework of sticks leaning against one another (Fig. 26). Taro seems to be cultivated only in the interior. The fields are not irrigated for it. Some care is taken in laying out the taro fields, and the plants

Fig. 26. Yam planting. (Speiser photo.)

are set in rows with the help of bamboo poles (Fig. 27).

351 362 [484] A kind of biscuit that is used especially as provisions on sea journeys is made from bread fruit which is cooked, broken into small pieces, /Fig. 26 appears here/ and well dried. These biscuits are supposed to keep for a long time. [On the Reef island Matema, when there is a rich harvest of breadfruit the surplus is stored in a pit which is lined and covered with banana leaves and protected from pigs by a stone wall. In times of food scarcity the strong-smelling

/184 cont./
251 supply, which has undergone a kind of process of fermentation,
262 is greedily consumed (1).]

1. [O'Ferrall, section "Matema." Coombe, pp. 204 f.]

262 As far as I know, the inhabitants of Nitendi do not use sago, but the Reef Islanders do. They spend a few months of
166 each year in Nitendi, where, for example, in Carlisle Bay, they have acquired land and /185/ founded a colony. There they ob-
251 [215] tain sago (1), which they store in plaited cylinders three meters

1. [Speiser, Südsee, p. 301.]

long and about 40 centimeters in diameter. These /Fig. 27 appears here/ tubes are hung in the men's house under the ridge beam. The plaiting is very simple (Fig. 28).

23 [351] [249] [Half-wild pigs are kept. Stone /Fig. 28 appears here/ walls around the villages and plantings serve to keep them away. After a meal the natives take the leftovers into the bush and call the pigs, who recognize their master's voice perfectly. Sometimes an ear ring, or nowadays a piece of red cloth, are put in the ears of the pigs (2).]

2. [O'Ferrall, section "Headmen." Strange pigs that get into the plantings may be killed and consumed.]

## Fishing and Hunting

726 462 Fishing is exclusively men's work, as is the making of nets (3). Fishing has been highly perfected, and nets are made
227 [Text continues on p. 93--Analyst]

3. [See below, pp. 99 f.]

3:Davenport E-6 (1958-1960)1962
C913 Santa Cruz C913

438 onies of the islands. Santa Cruz, where there is plenty of arable land, exports taro root and yams, the staple vegetables of these people, to the Reef Islands, where the sandy soil will not grow good root crops. The natives of certain islands and districts with particular types of reef offshore, with lagoons or with easy

[262]

[J 96(B)]